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The Independent Mind

By CORLISS LAMONT

Analyzed by Rev. Stephen Frichtman

The Programme of Humanism

By J. P. van PRAAG

Humanist and Authority

By T. GEOFFREY ROBSON

NEWS AND VIEWS

IDEALS TO LIVE BY

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfilment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

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E. O. CORSON,

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Sworn to and subscribed before me this 22nd day of Sept., 1952.

(SEAL)

WILLIS McCaleb,

Notary Public

(My commission expires February 8, 1953).

EDITORIAL

At no time in our history has so much money been spent by a winning party, for television, spot announcements by General Eisenhower amounting to about two million dollars; radio, outdoor advertising, newspaper publicity, headquarters, mailing and personal work in the precincts. Too often the appeal was to emotion and slogans such as "The Mess in Washington," "Creeping Socialism," "Corruption in High Office," "High Taxes" and "The Affair in Korea." When the Elder Statesman of the Republican party, Herbert Hoover, congratulated the party on its return to power, he reminded the members that the campaign had not been fought around issues, and that the Republican party must now dedicate itself to the issues of importance to the Nation.

Many families voted Republican, in the hope that by some magic formula the war in Korea would end and that their sons would not have to go to war, or that those now on the battle front would come home almost immediately. No greater delusion could have been created in the minds of the people.

When Aristotle, the Greek philosopher, was asked by the Greek nobles what they should do when the people would rise against them, he replied that the nobles should report that the farmers' wells had been poisoned, their daughters had been ravaged, and after spreading these stories, they should act on the theory that this was the truth and then attack their opponents. By similar subterfuge elections are won through highly paid publicity and control of the press.

The real power behind this election was the power of the oil interests, who want the tidelands restored to the states for exploitation of the Big Four oil companies, and the combined corporations who want taxes reduced for themselves, and who want the masses of the people to bear the burden of taxation. Already the Republican politicians are reporting campaign promises to cut taxes look dubious, as Adlai Stevenson so often stated in his speeches. Any reduction in taxes depends on what happens in the future on the Korean and European fronts.

Every Humanist has a job to perform. We must aid in bringing all the best ideas of both political platforms into sound law. Every right-thinking person must work to bring about better housing, a better health program, more adequate social security, enough classrooms to educate our children, an agricultural pro-

gram which will raise the standard of living here and abroad, and a more equitable tax burden. Only when all people everywhere in the world have better conditions can Humanism boast that it has accomplished its work.

A. B.

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THE INDEPENDENT MIND

By CORLISS LAMONT

As reviewed and analyzed by Rev. Stephen Frichtman of the First Unitarian Church of Los Angeles, at the First Unitarian Church of San Francisco, September, 1952.

The author of *The Independent Mind* has set for himself a task which many of our own members in Unitarian Churches have set for themselves, namely, outlining in words, simple and relatively brief, **a basic philosophy for living in this modern world.** While you and I will doubtless dissent at some points, I think all of us will agree that Dr. Lamont has shown great skill in compressing such a statement into a short, readable book which can stand severe scrutiny and be of enormous inspiration to the rest of us. One reason I commend this book, if not all of its conclusions, is that the author has shown great courage in attacking some difficult tasks usually by-passed by liberals, religious or secular. His chapter on a Humanist Metaphysics is the best example of this. I shall speak of this courageous endeavor in a few moments. His character on Equivocation on Religious Issues will turn a knife in many a Unitarian conscience. His chapters on the Myth of the Free World and on The Myth of Soviet Aggression will annoy or delight you, according to your presuppositions, but I trust none will skip reading them, for they will fill a void left by our daily press.

These chapters have a particular merit because they are strongly progressive in character, but sharply critical of some current Communist thinking and practice, which need to be considered. I would remind you that they are penned by a man who has devoted his energy, money and reputation to improving American-Soviet understanding. Dr. Lamont at great sacrifice is not a Communist, as Marxian reviewers of the book make extremely clear, and as capitalistic magazines sometimes note with confusion and distress. In short, we have here a product of the American tradition—an independent mind, and it startles men in all camps to see his keen blade cut in several directions without fear or favor. No stereotype so dear to editorial writer or cartoonist is sufficient.

Because I believe Dr. Lamont should speak his views in his own words, I shall quote occasionally throughout this review. This is to whet the appetite, not to provide a substitute for reading the entire 200 pages for yourselves. I trust television has not supplanted reading in your private schedules here in San Francisco as it has with some of my Los Angeles friends.

Dr. Lamont opens his book with a chapter on The Independent Mind, and he starts with these words: "The philosopher, in an intellectual sense, lives dangerously. It is his duty and his natural bent to be interested in practically everything; to attain the virtue of sound and broad generalization while avoiding the vice of general superficiality. He must know much about many different aspects of life, so he runs the risk of being a dilettante. His occupational hazard lies in probing for depth and achieving shallowness."

"The true philosopher, as Plato expressed it, "is the spectator of all times and all existence." It is his task to work out an overall view of man, society and the universe; and to suggest the basic principles and procedures, for an inclusive, coordinated way of life. It is the philosopher's task to help provide a comprehensive synthesis of a creative thought, to offer a panoramic map of reality."

Dr. Lamont opens his first essay with a short definition of Humanism. "Humanism," he says, "stands for the continuous and wholehearted enjoyment of the experience, sensory, cultural, and spiritual, in this one, and only life; and for the unceasing progress of humanity toward greater wisdom and happiness, freedom and beauty." The key instrument for realizing these aims is the independent mind of man which works through socially cooperative reason or intelligence. Objective reason accomplishes the most exact results, he suggests, when it follows the exacting method of modern experimental science.

The Humanist insists that this method be applied to every sphere of human endeavor. The way to handle science's portentous discovery of how to produce life-destroying atomic bombs is not to abandon the scientific method, but to extend it, to the realms of national politics and international relations. When that happens, Dr. Lamont adds, when intelligence prevails in the affairs of society, we shall see atomic energy utilized entirely for great peaceful projects of economic development. We do not need a moratorium on scientific discoveries; we need the science of social relations to be taken with far greater serious-

ness. But knowledge alone is not enough. I would urge you to note his words on this point. It took me half a life-time to appreciate it. "Essential to the free exercise of the independent mind is the **courage** of non-conformity. Men **can** know the truth, and yet be fearful of uttering it or putting it into practice. And courage of mind demands the intellectual stamina to repeat over and over again in the face of a skeptical or hostile world your conception of the true, the good and the beautiful; to fail ten times in setting your ideas across, and then to succeed the eleventh time, or if need be, never to succeed at all."

Dr. Lamont quotes Ralph Waldo Emerson in his famous essay on Intellect. "Every human being has a choice between truth and repose. Take which you please, you cannot have both. Between these as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door on truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense, and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of being."

Although Emerson wrote this a century ago it is still prophetically relevant for our problems today. Seeking and telling the plain truth in any field of knowledge or action is a career in itself. It is a career of honor. It is open to every man or woman of intelligence and integrity. Our purpose as a religious society is to make this career more frequent.

There could hardly be a finer statement of the role of a Unitarian Church, I might add, than this, and here is one reason many fine people choose to enter our doors and remain—they simply cannot bear the element of suspense in knowledge, the living the tentative moral judgments. They want repose above all else, and they choose a religion, or a philosophy, that assures untroubled slumber—slumber in a creed outworn, a doctrine of shabby timbers, but still a bed for the mind. The Liberal and Independent Mind in this book is not a 'cliche'. In our era of fundamental change and deep crisis it is tremendously important that minority dissent and non-conformity be honored and used. Listen to Corliss Lamont's reminder on this point: "Throughout

the history of the human race the independent mind has wrought from its creative imagination the great visions of the future which have led men forward." The penalties laid on Americans today are frightening indeed. "How Free is Free." This independent mind, ever questioning the prevailing dogmas and assumptions of the times, may be proved wrong, but more often it has given to men and nations fruitful ideas and programs for the achievement of social progress. This is the indisputable fact which the conservatives, the cautious man, hates to face. The record is a stirring one, and he knows it, but he does not want to bestir himself to share in the hard work of creative thinking, and even more the unpopular work of getting it accepted in the world.

Dr. Lamont has a truly eloquent apostrophe to this power of the independent mind. I quote the entire passage. "It is the independent mind as manifested in Democritus and Aristotle in ancient Greece. In Gallileo and Newton and the Promethean gift of science. The Independent mind of Darwin, throwing off the theological shackles of his century, revolutionized the science of biology, the inquiring mind of Pasteur effected enormous progress in medicine; the unfettered mind of Marx shed a bright, penetrating light over the whole field of economics, the unorthodox mind of Freud founded an entirely new science of Psychoanalysis, the free mind of Einstein brought such advances in the sphere of astrophysics, that we can hardly begin to evaluate their effect on the shape of things to come."

"In the realm of politics the independent mind of the 18th Century France slashing through the social and religious superstitions of a benighted past, paved the way for the great French Revolution of 1789. In the same century, bold and brilliant intellects like Thomas Jefferson and Thomas Paine, challenging the divine right of kings and satraps, laid the ground work for the American Revolution of 1776. In the 19th century Abraham Lincoln carried on the tradition of the independent mind thinking beyond the traditional to make men free. In the 20th century Franklin D. Roosevelt, unbound by shibboleths of class, party and narrow nationalism, surged to new heights of idealism and inspired his countrymen and all peoples of the earth to give their utmost in the struggle for an enduring world of freedom and peace."

I hope this passage I have just read will give you an insight into Dr. Lamont's direction of mind. Most of us will agree with him that the independent mind is the best promise of future

progress man has. We agree with John Stuart Mill, the eminent English philosopher, that "If mankind minus one were of one opinion, and only one person of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind." This is a doctrine of civil liberties, and Dr. Lamont advances it with strength. He sets it up against policies of government, against crudities of political parties, against outworn universities.

He points to the costliness of this mind in human history, and today he reminds us that the Athenians did Socrates to death with the hemlock, that the Catholic Inquisition in the Renaissance burned Bruno at the stake, that the Amsterdam Synagogue excommunicated the great Jewish philosopher Benedict Spinoza, while pious assassins threatened his life.

In the United States today, Dr. Lamont reminds us, the tide of intolerance runs high; government bodies, church officials, private organizations, and even so-called liberals, combine to bring back the spirit of the inquisition and the witch hunt. The powers that be want conformity. "Yet, at this moment, when our whole structure is in danger, the menace of a Third World War puts our very lives in jeopardy, it is more than ever the obligation of the independent minds to assert their convictions and uphold sanity amid the madness of the age. The written and spoken word are still mightier than the atom bomb and the sword. Neither calumny nor imprisonment nor the concentration camp nor death can stay the march of man thinking, or subdue the will of a people towards democracy. The free and fearless intellect of the present has an implicit pact of fellowship and understanding with the truth-seekers and dissenters of all history. This is our rock of ages, and on it we stand."

That is a great declaration which strikes one like a breath of mountain air. I rejoice that a voice like that of Corliss Lamont is heard in the land.

The chapter on Humanist Metaphysics is one mentioned earlier. It is not popular reading, like a detective story, but tremendously rewarding. Students of the traditional idealist school of philosophy should read it with great care. It is a stimulating chapter for all of us. He tabulates ten basic categories in his metaphysical prospectus. They are: Substance, activity, potentiality, contingency, law, form, individuality, inter-relation, synthesis and evaluation. Students of philosophy will notice that this Humanist calendar of categories omits many traditional philosophi-

cal and religious categories long considered axiomatic. These omitted categories, not considered as basic traits of the universe include mind, idea, truth, spirit, soul, God, First Cause and love. With Aristotle, Professor Lamont denies a First Cause and says Nature is infinite in duration. This eternity of the universe seems to be implied by the law of conservation of energy. The philosopher given to stereotypes will be shocked.

One of the most thrilling chapters to me in the book under consideration is the one on Equivocation in Religion. It has much humor also, for Dr. Lamont has no mercy with the mind that rejects traditional concepts in religion—especially ideas of God—and yet insists upon using the old terms in order to remain respectable—and as they feel, influential with the average man. The quotations from Dewey, Morris, Cohen, Millikan and Jeans are most pertinent. None should miss the author's remarks about strategy of the re-definitionists. Here is a Unitarian problem which a plan to discuss in further seriousness because of the freshness of thinking—and the reality of the candor. Dr. Lamont cannot understand any theism that is not anthropomorphic—that is, which makes God resemble man. The insistence upon intellectual precision by ministers and theologians, and laymen, too, is a delight indeed to find. Mountains of hypocrisy and double talk could be ended if the clergy of America digested this chapter. One chapter of exceptional helpfulness is entitled "A Summing Up of Humanism." He states in his views what are the philosophic needs of the modern man today, beginning with the statement, "The mature man today needs a clear and consistent view of the universe, of human nature and of society; an inclusive and unified way of life, which like the great religions of the past, will integrate his personality around a great social aim." He then indicates the contribution Humanism can make to this and the other nine needs of modern man. Our political parties avoid great issues—but you and I also avoid great issues of living and waste our energies in gadgets and trivialities.

Here is a book that should invigorate, arouse and even annoy most of you—as well as greatly delight. It has the merit of assuming a serious competent reader. It assumes an interest in more than the trivialities of life. It is a clarion call to large and disinterested living for others as well as self. I commend it as a tonic in a day of fear. The dawn the author sees coming, I, too, believe is nearer than we think. Though this book will be

on the list expurgatorious of several world religions, it will do its cleansing task with thousands—including Unitarians.

* * *

THE PROGRAMME OF HUMANISM

Address by Dr. F. P. van Praag, President of the Dutch Humanist Association at the First International Congress of Humanism and Ethical Culture (Amsterdam, Aug. 21-26, 1952).

Introduction. A programme of humanism should be based on the elaboration of essential humanist ideas. It cannot and should not be a formal enumeration of claims and aims, or it will fail to inspire a living and steadily changing movement. Moreover, it should be limited to those fields of thought and action that cover the center of humanism as a conviction of life. It cannot be the pretension of humanism to offer detailed solutions for questions of practical politics or technical arrangements. If humanism and ethical culture are to mean anything to mankind, they should inspire daily practice, without relieving anyone of his responsibility for concrete decisions. It is in the light of these postulates that the following reflections, based on six years' experience in the Netherlands, will deal with the subject under discussion.

Conception of World Civilization. The present-day situation of mankind is characterized by the slogan of the United Nations, "One world or none." In other words: the time is over when men and nations could be considered disconnected entities of non-comparable nature. In the mental sphere this means full acknowledgement of the essential equivalence of men and of the fact that neither insufficient endowment, nor unfavorable circumstances, nor peculiarities of race, class, or nation, can deprive man of humanity. Technically, it means that the material base of modern life constitutes the interdependence of all human problems, which implies a joint responsibility for the happiness and prosperity of the whole of mankind.

The paradox of the present phase, however, is that the realization of the dignity and worth of man in the mental sphere has been made both actually possible and highly dubious by the inner dynamics of the technical world. Modern technique aggravates the consequences of human conduct, which has lagged behind technical progress. This is the reason why mankind is menaced by rivalry, destruction, and poverty. But unless man succeeds in eliminating the threat of world-war and solving the

problems of material want and population, there will be no world in which mental freedom is balanced by social justice.

It sometimes may seem as if freedom and justice can be realized only at each other's cost. But justice cannot be furthered by affecting freedom, nor can freedom by affecting justice. Humanism appreciates freedom apart from its importance for true humanity, particularly as a guarantee for society to adapt itself steadily to the progressive conception of justice. Therefore it aims at the social realization of both freedom and justice, the combination of which alone can lend practical importance to the conception of human dignity. Humanism cannot but demand of each society both reasonable prosperity for everyone and unhampered development of human values.

Inspiration of Humanism. The contribution of humanism towards the solution of the present crisis by virtue of its nature can be no other than to strengthen and deepen the inspiration that humanists derive from their views on man and the world. They conceive the world in its infinity of time and space as a purpose in itself, in which man emerges to realize freedom and responsibility as his specific potentialities. It is characteristic of humanism of whatever kind to emphasize the uniqueness of man whom it conceives, though emerging from nature, as a spiritual and moral being. This uniqueness constitutes at the same time the essential equality of all men: as spiritual and moral beings they are tied together in a really human solidarity.

So in humanism, it is considered a moral demand to attribute humanity to all men. This does not mean that men are equal in every respect, but it means that they all share in humanity and consequently in the right to human development. It is therefore the task of humanism to promote the idea of full humanity as an inspiring conception for all men and a living force in society. It will do so by creating a sphere of life which will enable humanists to become "rooted" in existence" and from which a real human inspiration will radiate into all forms of individual and social existence.

Types of Organization and Action. A humanist organization should be a community of congenial spirits, a fellowship of co-operators. They should not associate for the sake of studying and discussing only, not even for reflection and Sunday lectures, however important these manifestations may be from time to time, but they should build up community life by means of group activities such as practicing music and recitation, song and dance,

biology and folklore, camping and other kinds of social action. But they should also go deeply into problems of education and family life, cultural responsibility and political justice.

A humanist movement, however, is neither a cultural organization nor a political party. It is concerned with all the above topics from the point of view of humanist philosophy. It has its own area of pursuits and produces its effect by the inspiration its members derive from it in their personal, social, political, and cultural activity. Besides, it need hardly be mentioned, any humanist movement should have its own scientific apparatus and its own publicity machinery. But only by means of group activity can a humanist movement become an organization of substantial importance in the everyday life of any people.

It will not be possible, however, to get a grip on the masses by means of group activity only, while merely popularizing humanist ideas will prove ineffectual as well. For these ideas cannot be made popular enough nor can group life become sufficiently enthralling for an average man to feel attracted to them. Humanism will mean nothing to him, unless it turns out to be of some importance in his personal life, when it succeeds in helping him in his personal difficulties. In a humanist way, of course, that is helping him to help himself, but helping notwithstanding. A humanist movement therefore should have its own spiritual leaders to whom people may apply in their difficulties, and its specific organizations for social and mental welfare, or, in accordance with national conditions, it would share in the general organizations of the kind.

It need hardly be said that the humanist movement, provided that it is fully conscious of the necessity of being abreast of the state of knowledge and insight in this field of action, can supply an important contribution towards the scientific research and the empirical development of modern welfare organization. The more so, because the specific interest that it takes in man in his human condition makes it eminently suited for a novel approach and a fertile practice. Thus, among other things, it will contribute substantially to the dignity of man and the moral resistance of mankind, achieving in its area as far as possible the full development of human capacities and thereby strengthening the inspiration of humanism.

Humanist Strategy. The strategy of humanism that emerges from the practice described above is dominated by the purpose to put forward humanism as a philosophy and a base of life that

ranks equally with any other philosophy or any creed. This does not mean that differently-minded people could be called upon to acknowledge the equivalence of humanism, nor can the humanist consider other opinions in that way, but it means that humanism shall claim fully equal civil rights. Convinced as it is of the existential starting-point of any creed or philosophy—even if this starting-point is reason—it does not try to prove its superiority, but likewise it firmly rebuts any suggestion of its inferiority.

Therefore it does not emphasize fighting religion, but, insisting on its own right to full development in spiritual and social life, it should reject and condemn dogmatic claims to monopoly with the harmful effects on personality that are entailed. The gist of its strategy should be the foundation of a human sphere of life by development of its philosophic, scientific, social, and practical activities, thus supplying its specific contribution toward modern civilization.

For this purpose it should unite in a definitely undogmatic spirit all those who cannot believe any longer in the conceptions of the various creeds and are willing to base their conviction on respect for man as a spiritual and moral being; for this purpose it should call upon prominent personalities, both cultural and political, to support it by their capacities and positions, and to sanction it by their authority; for this purpose it should create its corporations, funds, and organs to further humanism as a power that counts; for this purpose, it should appeal to the organizations of social life and to every individual by means of resolution, explanation, and testimony, by investigation and report, to pay attention to its conceptions and to consider its solutions. Needless to say that it should do this both on a national and a worldwide scale.

Significance of Humanism. Humanism thus conceived is not a hobby but an answer to the challenge of our time. It lacks a magic word that can solve all the troubles of our civilization; it cannot surpass the most courageous thinkers and workers of today; but it can renew thought and work by creating a climate in which new faith awakens, and new courage expands. It is a way of living that takes seriously the condition of man as placed in a precarious world and responsible in every respect for what he makes of it. This way of living becomes visible all over the world nowadays, in different forms, it is true, but with an unseizable, yet unmistakably characteristic impetus.

If this impetus is to meet the challenge of our time, it will have to conquer growing groups of humanists and through them inspire the masses. Humanism has been the conception of a spiritual upper ten for ages. But currently proceeding industrialization, urbanization, massification, and secularization will promote the reign of "nihilism", or at least of partial ideologies that cannot cope with the problems of our time, and will end in the "rebellion of the masses", unless a new inspiration will get a grip on our civilization. It may be doubted whether any idea will not be levelled down when reaching the masses, but it is still more true that any civilization is bound to decay if it fails in inspire them. Therefore there is no choice. Humanism shall be a leading idea in society or it will forsake its responsibility.

But humanism will not necessarily be levelled down, if it preserves the tension between its longing and its realization. And it can, because it works through the intermediary of a humanist movement. It should be a center of inspiration for all cultural, political, social, and personal activity, but it should not get entangled in politics nor lapse into a system of uniform conduct. It should represent a steady appeal to human capacities to find the solutions that mankind is longing for, but it should not identify itself with any formula of the moment. It has no system of its own but it is a stimulus to rally responsible and efficient humanity.

No more is humanism an idea transcending reality, but a reality itself in everyday life, the precarious vision of man taking seriously humanity. So it is neither bourgeois nor socialist, neither capitalist nor communist, neither militarist nor pacifist, but an energy that blasts all systems, because it derives its strength from the needs and joys, the desires and capacities of the living man. For humanism in this period is bound to realize the idea of which it is the historical promoter: the idea of integral humanity. And in this sense it is true that working for humanism means working for a life worthy of man and attainable for all.

Conclusion: A full understanding of humanism can only be achieved by means of the decision to be humanist. Then it provides strength and solace for the eventualities of existence. Thus it offers a philosophy of worldwide significance that can be understood in China as well as in Europe, in India and Indonesia as well as in America. Therefore, too, it may be called an answer to the challenge of this period in which a world civilization seems to emerge.—The Plain View.

THE HUMANIST AND AUTHORITY

By T. GEOFFREY ROBSON

Authority is defined as power; right; right to enforce. We do not believe in arbitrary power and "right to enforce" is strictly limited, in intention anyway, to democratic sanction. But authority is really knowledge combining reason and tolerance and humanists have a special interest in showing that this is so because it leads to a way of life that humanism defines.

Leaving aside for a moment the question of what knowledge is, the searcher for truth will be skeptical about authority and being a non-believer in the creatures of anthropomorphic fantasy, such as devils and ghosts, will want to know which man has authority and why. Unfortunately due to the idealistic nature of our concepts some people are mesmerised by words. It is a question of the relation between concepts and objects. You can know concepts without an objective foundation but it is wrong to assume that they are objective.

We do not object to men having authority for we accept the restriction that is imposed by the representative members of society in a legal code, provided that it is developed and administered with responsibility. Experience is the foundation of authority and appropriate experience is only sufficient when it is part cumulative and part personal, in other words, experience is theory and practice, for with an appropriate technique social experience becomes social science. Everyone is a potential social scientist and too often scientific technique is confined to material welfare and social warfare.

There is a great need for a precise critical faculty in social experience. For instance, "Love thy neighbor" is not a cure for anti-social behavior. There is a good moral reason for this. The moral "force" binds us together and also divides us sharply into groups. Once an authority or dogma is accepted the moral "force" attached to it by the acceptance tends to keep it in perpetuation and the large reaction needed to break the moral cohesion is liable to overstep the basis of freedom and perpetuate a new form of authority. Hence it is particularly important to keep out of all dogma and find a human basis for truth. Anyone who has freed himself from a religious dogma taught in early childhood will know the dangers of falling into another. It is interesting to note that using this idea of morals, ethics is a social science in the broadest sense. Furthermore, no social theory that hopes

to be called scientific can avoid including the antagonisms between human beings, and instead of ignoring them or trying to pretend that they can be easily changed, finding a way of life in which they can be respected, for the dignity of mankind can only be attained when these deep-seated emotional safeguards are understood. The alternative is the outlook of a domesticated animal who lives at the behest of an equalitarian authority. There is no doubt that the future lies with "individual social responsibility" but this idea has to be much more explicit or it can mean anything and might mean "doing as you are told."

It is in the "operational use" of this concept that humanists will be engaged in formulating active principles which will protect the spiritual dignity of humanity. The more precise they are, the more effective they will be. Everyone needs the opportunity for individual fulfilment or maturity but, short of starvation, the extremely adaptable nature of humanity will not require any sort of regimentation. Human life can be dominated by poetry or dominated by industrialization; by social planning, by overproduction and greed or by an ideology, but no society can be healthy unless it can ensure to its members the right to solve their own problems and provide the minimal conditions necessary for this maturity to be attained. (It seemed so simple in wartime—just a job and a home for the wife and children). The most successful social experiments have enthusiastically conveyed their ideas to others by rational argument and convincing examples. This idea of maturity is not one of physical perfection but of function—the power to appreciate and get the best from life; to enjoy a measure of happiness, social efficiency, kindness and affection, judgment and intellectual ability.

If knowledge is the source of authority, what is knowledge? To the idealist it is at first a simple matter because it means learning about the "outside world", but it needs a master mind or creator to rationalize the anomaly of mind and matter. Theories of knowledge are exercises in logic. The most satisfactory theory is the biological theory, for it assumes the function of living organisms to adjust or adapt. This is acquired habit and is based on the conditioned reflex (see Bertrand Russell's *Meaning and Truth*).

Knowledge is of course a logical symbolic structure but its source is the evidence of the senses of human beings. Logical symbolism can be invented and sometimes be very useful but it cannot be truth unless supported by the evidence of the senses.

This is also the basis of scientific method. No supernatural agency is needed or employed and knowledge is limited to that which affects our senses, and truth becomes an open quest which can be evolved by suitable common procedures. This may seem entirely subjective but by means of symbolism and mutual communication this subjectivity can assume the objectivity of the group. Humanism, since it assumes no other authority, assumes the authority of the group in matters of truth, based on the same procedures. This matter of authority, logical empiricism and the divine everlasting independent objective existence is a fundamental division in philosophy. It is the difference between believing that we have a small unimportant part in a theological cosmos and believing that our knowledge, though limited, is the truth of the senses in an entirely human situation. Physical science is trying to find out exactly what is received by the senses. It appears to be very little, but this is not surprising considering the simple nature of nerve impulses which must convey the sensual effects to the brain. The rest is supplied by the inherited functional mechanisms of the human physical structure (body and brain) known consciously in the psyche. The pragmatism of truth is obvious and since knowledge is based on the adjustment of the organism to its environment, the reason for these adjustments is not just a matter of scientific wonder but of the total existence of the organism. Those things which cease to affect the survival of the organism will cease to be meaningful and will not call forth any response. —News and Notes

* * *

WE SHOULD ALL

We should all, in some periodic hour, seek to deepen in ourselves the assurance that under the shifting circumstances of time there are fundamental things that matter, ideals that are sacred, truths that urge us to acknowledge ways of life that our moral honor must not deny.

Even to meditate on our finer memories may newly hearten us,—the recollection of our own past moments of unselfishness; of a respect and expectation shown us by someone else when our own self-respect was at a low ebb; of a father, mother, teacher, friend, who was tenderly solicitous for our good; of tasks that we have not done and only we can yet do.

In such hours there can come to us new awakenings both as to the meaning of duty and to our own worth, since duty calls to us and we have the power and will to obey.

And let us remind ourselves that all the seasons of the moral life are one. It is always Springtime when we may sow; it is always Summer when we may watch our blossoms; it is always Autumn when we may cull fruit; and there is always the Winter of spiritual discontent, because of which it is that we sow and reap.

G. E. O'D

* * *

FREEDOM OF BELIEF

Ernest Besig,
American Civil Liberties Union of Northern California
San Francisco, California
Friend Besig:

Here is a quote from Thomas Jefferson, taken from page 101 of "An American Bible" by Alice Hubbard, which may be of interest in relation to recent Judicial decision in Hawaii, denying citizenship to an atheist. Quote:

"The bill for establishing religious freedom in the United States, the principles of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilations in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words "Jesus Christ," so that it should read, "a departure from the plan of Jesus Christ, the holy author of our religion; the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and Mohammedan, the Hindoo, and Infidel of every denomination."

Yours sincerely,

Humanist World Fellowship,

E. O. Corson, President

Acknowledgment

AMERICAN CIVIL LIBERTIES UNION
of Northern California

Dear Corson:

Many thanks for the excellent quotation from Thomas Jefferson. I have passed it on to Larry Speiser in the expectation that he will use the quotation in his brief.

Cordially,

Ernest (Besig), Director

A BOOK REVIEW

JESUS IN HEAVEN ON EARTH. By Al-Haj-Khwaja-Nazir Ahmad. xiv, 416 pp., 72 illustrations. Woking, England: The Woking Muslim Mission and Literary Trust, 1952.

This work, by a leading Muslim lawyer and scholar, is a most interesting illustration of the attitudes and points of view of contemporary followers of the prophet Muhammad. It is extremely detailed, gives evidence of the most painstaking research, directs its argument very shrewdly at (the more naive) followers of the Christian tradition, and remains at very point complete orthodox in its acceptance of the traditions and tenets of Islam.

Khwaja Ahmad devotes well over half his work (259 pages of the text) to a discussion of the life and teachings of Jesus, and to the doctrines which have been related to it. He makes some use of recent scholarly work in the New Testament field, but in general he depends upon and follows the German rationalists of more than a century ago; nor does he concern himself much to distinguish between the more and the less reputable contributors to Biblical and theological discussion.

Few modern Christian scholars will be troubled by his rejecting the historicity of the Virgin Birth and the physical Resurrection of Jesus, but many will feel that his effort to explain the Resurrection in terms of a coma is unnecessarily labored. Ever since the days of David Friedrich Strauss (1808-1874) it has been generally recognized that the mythical interpretation, which sees the Resurrection story as a late externalizing of the conviction that Jesus' spirit was too vital to have died, is much more reasonable and historically probable than is the view that he was resuscitated after an apparent death on the cross.

Insofar as Khwaja Ahmad regards these denials as an assault upon the major items of Christian faith, he is belaboring a straw man. What he has to say might upset the fundamentalist fringe of Christianity; but standard Christian scholarship long ago did that, and in full allegiance to the main stream of Christian thought. (For the readers of this journal, let me say categorically that fundamentalism is a recent heresy, which never should be allowed to stand as the representative of the authentic Christian position.)

The main point of the book under discussion, however, is in its latter third, which is devoted to arguing that after his restoration to health, Jesus went to the Vale of Kashmir. The evidence submitted is highly miscellaneous: some of the late apocryphal

writings of Christianity, local traditions and inscriptions, and Nicholas Notovitch's notorious **The Unknown Life of Jesus**. The historical scholar will note immediately that any datum, however slight, which seems at all to support the thesis, is given its full weight and more, while all indications to the contrary are summarily ruled out as being mistaken or fictitious.

If Jesus did indeed survive the crucifixion, and actually went to the farther East, his journey seems to have been of singularly little use to anyone, and his personality to have lost almost all of its earlier vigor and strength. The faint and debatable indications which here are adduced add no whit to the treasure of man's religious insight, and give no sign that Jesus made any meaningful contribution to the religious life of his new home. Thus even if the case be accepted, it would seem to be scarcely worth the vast effort that has gone into its making.

Western readers nevertheless will find the work most interesting. It will tell them much of the way in which a modern Muslim thinks, and it will force them to admiration of the great labors which have gone into this study. They are likely to feel, and rightly, that it would be well if Christian scholars knew as much about Islam as Khwaja Ahmad has taken the trouble to learn about Christianity.

Their thinking on the content, however, needs to be clarified by examination of such careful and authoritative works, on the particular points at issue, as Albert Schweitzer's **The Quest of the Historical Jesus**, Shirley Jackson Case's **"The Historicity of Jesus"**, Edgar J. Goodspeed's **Strange New Gospels**, and C. C. McGown's **The Search for the Real Jesus**. In the present reviewer's judgment, few will find it possible to accept Khwaja Ahmad's conclusions if they will familiarize themselves with the field of inquiry as it is exhibited in such studies as these.

—George Hedley, Mills College

NOTE: Last issue a well-known Humanist reviewed the book; this month a liberal Christian presents his. The Humanist World Digest is glad to open its pages to all who may lead to a common meeting ground of all faiths and all men of peace.

* * *

There were many debates, discussions, and controversies as to which was first . . . **STUDY** or **ACTION**. But no one has yet denied that both are necessary for the accomplishment of purpose.

A DOCTOR SPEAKS FOR SOCIALIZED MEDICINE

Dr. A. J.,
Wailulu Maui,
Ty. of Hawaii,

My Dear Doctor:

I read with great interest the President's page in the September-October issue of the Hawaii Medical Journal, "Hitch Your Wagon to a Star," which which I salute and congratulate you.

Your statement, "Perhaps the time has come to appoint a Committee of Doctors in the Territorial Association to study the medical-industrial relations," etc., etc., is not only pertinent and timely, but a positive step in the right direction. However, it should go farther. It is not only time "to study" but it is time to act concretely and do something about it.

It has long been my belief and contention that health is a public problem as much as education is a public problem. Teachers are employed and paid out of the Public Treasury to educate and train the community, because experience has proven that an educated community is more desirable, a better place in which to live than an uneducated one. Likewise, a healthy community is a better place in which to live than an unhealthy one, and doctors should likewise be paid out of the Public Treasury to keep the community well.

You may call this "Socialized Medicine" if you choose. If it is socialized than our Public Schools are socialized, and our Public Health system is socialized. I am sure no one would want to discard either of them. But the practice of medicine has got to be pretty much a "racket," which is "underwritten" by drug manufacturers and insurance companies. And some provision must be made to protect the public from the lecherous jackals who ignorantly or otherwise exploit the community's sick and injured, and provide it with better medical service than the profession is now doing, at prices the community can pay, or the government will take steps to do it, as it did in England, to the detriment perchance of both of them.

For more than ten years I have been sitting on the sideline, as it were, watching the game, ruminating my experiences as a physician. When I recall the faulty and erroneous diagnoses that are frequently made; the irrational therapy administered, and the mutilating surgery done, I blush with shame.

For the most part, perchance we thought we were honest,

but being impelled by a pecuniary animus, and impeded by ignorance, it is pretty hard to be honest. Shamefully I can boast of having done thousands of operations of one kind or another. I am sure that a very large percent of them were useless, insofar as the welfare of the patient was concerned. And I would not have performed them had I known more, or had I not been impelled by monetary needs.

Your statement, "A physician on salary as compensation is unquestionably honest," should be modified to say, "some of them are."

I was on a salary for ten years in the United States Army. There were good doctors in the Army and there were bad ones. But the Army had a way of dealing with the bad ones. They were relegated to places of minor importance and were not permitted to experiment surgically or otherwise on the sick and the injured in the way the physicians, or some of them do, in private life. In the Army one is not dependent upon the number of operations he performs or the size of the check he receives at the end of the month. The medical profession must devise some method to curtail the inefficient and untrained physician and surgeon and rid its ranks of the unscrupulous exploiters, or the community will do it for them.

There was one case which came under my observation. He had a ruptured intervertebral disc. During a period of five years before the injury was correctly diagnosed and treated, he had been under the treatment of a Chiropractor, an Osteopath, a General Surgeon, an Internist, an Orthopedic Surgeon, a Nose and Throat Specialist, and a Dentist. His case had been diagnosed as "a Dislocated Vertebrae," "a Sprained Back," "a Pro-lapsed Kidney," "Arthritis of the Spine caused by local infection," and "Sciatica." By way of treatment he had had "Adjustments," "Bed rest and Light treatments of the Spine," a "Kidney suspension," "Albee-Lane operation of the spinal column" and "Evulsion of the Sciatic Nerve." He had his tonsils removed, and his gall bladder and appendix taken out. In addition to quantities and quantities of drugs, vitamins, antibiotica and transfusions.

While this is somewhat unusual, it is a common occurrence for a patient to go from doctor to doctor, leaving with each (if it happens to be a specialist), a good part of his earthly belongings, if he happens to have any. Or, if it is an internist he has consulted, he goes away laden with the latest assortment of drugs,

vitamins and antibiotics which the ever-zealous drug manufacturers have put together and advertised to the public as essential to life and being.

I would like to suggest three stars to which the Medical Profession might hitch its wagon:

I. A re-evaluation and classification of all Medical Schools, requiring a uniform curriculum in all of them with a uniform entrance requirement and uniform graduation requirements before granting a degree or the privilege of practicing medicine. And furthermore, on graduation from a Medical School the certificate should specifically specify what the doctor is capable of doing, to obviate the common assumption that the title of Doctor qualifies one to perform all sorts of operations or to make a factual diagnosis.

II. Abolish State Licensing Boards, leaving within the province of the Medical School the right to license its graduates.

III. Work out a comprehensive salary system whereby Doctors are paid out of the Public Treasury in the same way that all other public servants are paid.

IV. Establish diagnostic clinics in every community to which a patient may go for a correct diagnosis of his illness before exploratory surgery or medication is begun.

I have pointed out some of the defects in the Practice of Medicine. I am not blind to the great advancements which have been made in the field of medicine in the last one hundred years, in prevention diagnosis and in treatment, medicinally and surgically. Neither am I blind to the lecherous jackals who, through ignorance or design, use these scientific achievements to augment their pecuniary propensities by exploiting the sick and the injured. If the profession cannot or will not inhibit them and make available to the public the blessing of scientific achievements then it will be up to the government to do it for them.

And it is my opinion after many years as a general practitioner, an Army doctor and a "Specialist" that this can best be done by a better trained profession who are paid out of the Public Treasury either by taxation or compulsory insurance, than by any other method that has been so far suggested.

These are some stars to which we might hitch our wagon. We may not reach them in my lifetime nor in yours, but as I have said before, unless the medical profession "cleans house" and makes available to the public the blessings of scientific medicine, properly administered, and at a price which the public can pay,

steps will be taken to do it for them as they did in England. And they might come up with a system no better than the English have.

It is up to you younger men to do something about it.

Sincerely,

R. E. Cloward, M.D.

* * *

YOUR INNER SELF

"It is dangerous for a man too suddenly or too easily to believe himself. Wherefore, let us examine, watch, observe, and inspect our own hearts, for we ourselves are our greatest flatterers. We should every night call ourselves to an account.

"What infirmity have I mastered today? What passion opposed? What temptation resisted? What virtue acquired?

"Our vices will abate of themselves if they be brought every day to the shrift. Oh the blessed sleep that follows such a diary! Oh the tranquility, liberty, and greatness of that mind which is a spy upon itself, and a private censor upon its own manners! It is my custom every night, so soon as the candle is out, to run over the words and actions of the past day; and I let nothing escape me, for why should I fear the sight of my errors when I can admonish and forgive myself? I was a little too hot in such a dispute: my opinion might well have been withheld, for it gave offense and did no good. The thing was true; but all truths are not to be spoken at all times.

"I would I had held my tongue, for there is no contending, either with fools or with our superiors. I have done ill, but it shall be so no more.

"If every man would but then look into himself, it would be the better for us all. What can be more reasonable than this daily review of a life that we cannot warrant for a moment? Our fate is set, and the first breath we draw is only our first motion toward our last. There is a great variety in our lives, but all tends to the same issue.

"We are born to lose and to perish, to hope and to fear, to vex ourselves and others, and there is no antidote against a common calamity but virtue; for the foundation of true joy is in the conscience."
—Seneca

* * *

An hour's work by the average worker would buy in 1947 at least four times the goods and services a worker got for an hour in 1847, estimates a forthcoming Twentieth Century Fund survey.

LAND OF FREEDOM

"Man is a land-animal. A land-animal cannot live without land. All that man produces comes from the land: all productive labor, in the final analysis, consists in working up land, or materials drawn from land, into such forms as fit them for the satisfaction of human wants and desires. Man's very body is drawn from the land. Children of the soil, we come from the land, and to the land we must return. Take away from man all that belongs to the land, and what have you but a disembodied spirit! Therefore, he who holds the land on which and from which another man must live is that man's master; and the man is his slave. The man who holds the land on which I must live, can command me to life or to death just as absolutely as though I were his chattel.

Talk about abolishing slavery! We have not abolished slavery; we have only abolished one rude form of it—chattel slavery. There is a deeper and more insidious form, a more cursed form yet before us to abolish, in this industrial slavery that makes a man a virtual slave, while taunting him and mocking him in the name of freedom."

—Henry George

* * *

AFL ADVOCATES MAXIMUM CLASS SIZE OF 25

In its overall education program issued in relation to World War II the American Federation of Labor instructed its affiliated bodies to work for class size in the public schools not to exceed twenty-five pupils. This does not mean that there should be an average of twenty-five pupils but that there should not be more than twenty-five pupils in any class. Many school systems with seriously overcrowded classrooms make a practice of including non-teaching personnel — administrators, supervisors, guidance counselors, etc.—along with classroom teachers in computing the class average in order to conceal the actual number of children in classes. Such a practice is not in the best interests of children and, in itself, tends to promote delinquency. A major step forward in solving the crime and delinquency problem would be to adopt on a national scale the AFL recommendation that all overcrowded classes be reduced to a maximum of twenty-five pupils. This recommendation is consistent with the long stand of the AFL in defense of the rights of the child and in support of adequate public education as the indispensable foundation of our democratic society.

The United States cannot be proud of the fact that it is spending some five billion dollars on public education and more than twenty-five billions on crime and delinquency, and that those educational measures which are essential to the prevention of child and youth delinquency are constantly shoved aside as too costly. Conferences on child delinquency will accomplish little until we adopt a constructive and functional remedial program in the public schools, including smaller classes (not to exceed twenty-five), more trained experts in child welfare, more playgrounds and summer camps, and an expanded curriculum adjusted to the needs and aptitudes of problem children. One of the most costly phases of education in the United States is the shortsighted and tragic policy of not providing these services for the nation's children.

* * *

OUR PARENTS

At 7—They are the smartest in the world. They know everything.

At 17—They don't seem to know as much as we thought they did.

At 21—They know nothing compared to us. They don't understand the modern generation.

At 35—They know much more than we thought they did. They were quite wise in worldly matters.

At 50—Our parents . . . they were always right. Everything they did was for our benefit. —Sermonet

* * *

FROM ELBERT HUBBARD

- Men are only the domain of Natural Law as much as bees. Men succeed only by working with other men and for other men.
- Man's business is to work—to surmount difficulties, to endure hardship, to solve problems, to overcome the inertia of his own nature; to turn chaos into cosmos by the aid of system—this is to live.
- Keep in your heart a shrine to the ideal, and upon this altar let the fire never die.
- A child does not need a religion until he is old enough to evolve one, and then he must not be robbed of the right of independent thinking by having a fully prepared plan of salvation handed out to him.

THE ATOM

Background: Congress last summer voted nearly 3 billion dollars—over and above funds for the current program—for increasing our capacity to make fissionable materials, and thereby our capacity to make atomic weapons. This expansion was designed to reach the minimum military stockpile requirement four to five years earlier than otherwise would be the case.

What's the Hurry? Why the new plants and great expenditures to pick up four years in time? How long will this atomic arms race continue? In answering these questions last month, Gordon Dean, chairman of the Atomic Energy Commission, declared:

The answer is that as of today neither we nor the Soviet Union has all of the bombs that could be used in the event of an all-out war. If our primary objective is to deter war—and that IS our primary objective—we must therefore hold onto and if possible, increase our atomic leadership over the Soviet Union during this critical period.

Up until 1949 our objective of deterrence was served by the fact that we had a monopoly in the field of atomic weapons. Since 1949 our objective has been served by the fact that we are well ahead of our only hostile competitor.

But I think it is quite obvious that the current atomic arms race cannot go on forever. Somewhere along the line there is a point where the law of diminishing returns begins to operate. And somewhere, not too far beyond this point, there is another point where we will have acquired all of the weapons we would possibly need to destroy, not only the industrial ability of an aggressor to make war, but also his forces in the field.

—Foreign Policy Briefs

* * *

LAND REFORM

Iran's land-reform program began in January, 1951, when the Shah ordered his enormous holdings divided into small farms and sold to the peasants living on them. A 20-year distribution program was set up covering 50,000 families living in 2,167 villages. Already, extensive surveys have been made and twelve villages turned over to former tenants. The Shah's program—a plan entirely benevolent in character—is intended as a model and inspiration for other landlords.

—Foreign Policy Briefs

IDEALS TO LIVE BY

"I send you herewith a bill for ten louis d'ors. I do not pretend to give such a sum; I only lend it to you. When you shall return to your country with a good character, you cannot fail of getting into some business, that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him; enjoining him to discharge the debt by a like operation, when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands, before it meets with a knave that will stop its progress. This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a little."

—Franklin

* * *

CHILDREN AND INTERNATIONAL ISSUES

"It is difficult to see how we can expect our children to be able in the future to vote on international issues if we do not allow them to study the international organization in which our Government participates. This is not to say that we should teach our children to accept the United Nations unquestioningly, but our schools should make them aware of this new realm of citizenship responsibility.

"The lives of our children may depend on their ability to understand and to develop an organization, such as the United Nations, working wholeheartedly to prevent wars."

—Kenneth Holland, President Institute of International Education

* * *

British doctors are concerned over the scale of pay and the demands on their time under the National Health Service, but there is no general revolt against the service, according to a Twentieth Century Fund survey.

* * *

MANAGING EDITOR'S COLUMN

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet-teachers. The noblest literature of the world will be its Bible—love and labor its holy sacraments—and instead of worshipping one savior we will gladly build an altar in our hearts for everyone who has suffered for humanity.—Emerson.

We believe the time to build the new church of man, which Emerson envisioned, is in the here and now.

A church in which men of peace, of all creeds, of all nations and of all races, can meet and learn to love, respect, and aid one another in ways of democratic living.

It is said that most of the wars of history have been of a religious origin. A brotherhood of man must be established to forestall such catastrophies in the future. It is also said, about two score or more of known civilizations have already been buried beneath the sands of time. Sometimes as many as four deep, but these were in the days before modern science.

Now, with this science, man has in his own hands ways to destroy his complete civilization over all the earth, either by the A and H bombs, or biologically through Micro-organisms, or too many of his own species. One is said to be as dangerous as the other; or man can use this science to reclaim his lands and in peaceful and democratic ways, limit his numbers to that which his lands can decently support. Without lands to support him, the cultures and souls of men disappear and with them their creeds.

Professor Pendell has noted in his book, "Population on the Loose," that the white races are now the fastest-breeding people on earth. As with three people out of four, of the thickly populated countries, who must go to bed hungry every night, will the Americas and Europe become another India or China with overpopulated countries of hungry people? Or will we lead the world through the Humanist approach of brotherhood of man, combined with science, unite with the democratic world to save civilization by democratic limitation of our over-population. We could approach this objective through the development of many and expanded types, of Point IV or similar programs, which shall also include appropriate enlightenment of man to his responsibilities as a good neighbor to his fellow beings.

How do religious Humanists and others who recognize human values first, propose to get this work started? Well, there are more people, they say, living in unchurched communities than ever before. It is said there is a shortage of at least 3,000 Protestant churches in the United States alone, in suburbs and new communities. The Catholic Church is also planning new expansions through a Church-school construction program, which is said will cost 10 billion dollars for the ten-year period up to

1955. It is said they plan to use their school auditoriums for their initial church services.

Protestant churches are endeavoring to develop expansion programs, but as most of them, like the Humanists, believe in the ideals of Jefferson, in the separation of the church and school and church and state and therefore support the public school system, they, like the Humanists, must, by the very nature of their convictions, approach this work through a unity of effort, independent of the public schools which must be held inviolate.

In these new places there is a crying need for Community Centers built around Humanist ideals. The kind of ideals Emerson indicated above. The religious Humanist movement needs Crusaders and Missionaries, and tithes to support them, with which to carry the Humanist message and establish the movement universally.

Your participation is needed. Join the Humanist World Fellowship. Help organize. Start a Community Church center. Subscribe to the Humanist World Digest; distribute it and its message into every community. Let's go to work. E.O.C.

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INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradicate racial antagonisms, national jeal-

ousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

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